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THE STUDY OF GREEK.*)

I.

To those who advocate the exclusion of Greek from the classical course of our Catholic colleges, on the plea that one ancient language, Latin, is sufficient for the training of our youth, the following points, speaking strongly in favor of the retention of the Hellenic tongue, may be proposed for consideration. They are taken chiefly from 'The History of Greece,' by Professor Dr. Ernst Curtius, translated from the German by A. W. Ward, M. A., Professor of History in Owens College, Manchester, England. (Vol. I., Book I., Chap. I.)

".....Before the Greeks and Italians separated into two nations, they perfected a law, which affords a remarkable proof of the fact that these races were pre-eminently distinguished by a sense of order and regularity. They would not even leave to arbitrary decision what is most evanescent in language, the accentuation of words, but introduced the fixed rule that no main accent should fall farther back than the antepenultimate. By this means the unity of words is protected; the final syllables are secured, which easily lose by the accent falling farther back; and lastly, notwithstanding all the severity of the rule, sufficient liberty is permitted to make recognizable by slight changes of accentuation the difference of genders and cases in nouns, and of tenses and moods in verbs."

These excellences, however, are common to both the Greek and the Latin tongue. But Greek has its distinctive characteristics,

*) We have received the following valuable and highly interesting communications on a subject which has of late repeatedly been touched upon in THE REVIEW.

which give it an advantage over the Latin sister-tongue. Let us again hear Prof. Curtius:

"We remark the thorough-going process of the language, its consistency and regularity, the certainty of its orthography—a testimony of the great delicacy of the vocal organs, which distinguished the Hellenes from the barbarians—and of a clearly marked pronunciation, such as the Italic races seem not to have possessed in an equal degree.

"In Greek the sound of the endings of words is equally subject to a fixed rule. For whilst . . . in Latin all words stand independently one by the side of the other, the Greeks have in this matter fixed the delicately conceived law, according to which all their words must end in vowels or such consonants as give rise to no harshness when followed by others; viz. *v, ρ, s*. By this means . . . speech preserves more unity and fluency than in Latin, while the endings are secured against constant changes as well as against being cut short and mutilated. . . . The Italicans, in their love for terseness and brevity of expression, retained the ablative and partially also the locative (whilst the Greeks have lost three out of eight cases); on the other hand, according to the practical tendency of their habits of thought, they gave up the dual, which the Greeks could not spare. In declension also the Greeks find a great advantage in the multiplicity of their diphthongs. While preserving as much similarity as possible in the forms, the differences of gender are easily and clearly marked, and even in the case-endings (as e. g. in *πόδες* and *πόδας* for *pedes*) the Greeks, notwithstanding their poverty, possess the advantage of a clearer distinction.

"But their strength^a lies in the verb. The entire conservative force of the Greek language has applied itself to verbal forms; and here it surpasses the Italic in all main points. It has preserved for itself a double series of personal affixes, which in a light and agreeable manner, divide the tenses into principal and historical tenses (*λέγουσι—ἔλεγον*); and augment and reduplication are retained for the language and carried out with admirable delicacy, so as to be easily perceptible through the most varying initial-sounds of the verbs. With the aid of the various verbal forms, that of the root and that of the accretion in the present tense, the language succeeds in expressing with the utmost facility the greatest multiplicity of the notions of time, its point and duration, and the completion of an action in itself. Let us only consider, how by a mere lengthening of the vowel in *ἔλιπον* and *ἐλείπον* a double meaning—each so clearly and surely distinguished from the other—is obtained; a mobility which the Latin language, with its *linquebam* and *liqui*, only makes a clumsy and unsatisfactory

endeavor to follow. By means of the double formation of the aorist, this distinction becomes possible with every verbal root and can everywhere be carried out by the simplest means of vocalization through active, middle, and passive voices. Again, let us remember the forms of the moods, by which the verb is able to follow the ideas of man through the most delicate distinctions of the conditioned and the unconditioned, the possible and the actual.

"..... For the Greeks the lengthening of the connecting vowel, together with the endings of the principal tenses, sufficed for creating in the subjunctive a fixed type for a conditioned statement: and in the insertion of an *i*-sound, together with the endings of the secondary tenses, we have the creation of the optative, which, like the subjunctive, on account of its easy formation, could be carried out through the tenses. And yet these simple means of vocalization are not purely differences of form or arbitrary. The lengthening of the sound between the root and the personal ending thus naturally and meaningfully distinguishes the hesitating and conditioned statement from the unconditioned; and the particular vowel, which is the characteristic of the optative, since, as a root, it signifies "to go," marks the motion of the soul in desire transcending the limits of the present. A wish is by its very nature opposed to the present, and the possible to the actual; accordingly the optative takes the endings of the secondary tenses, which signify the non-present, while the conditional mood, on account of its relation to the present of the speaker, has the endings of the main tenses. □ Lastly, in the formation of words the Greek language shows a great mobility, as compared with the Italic; by the help of light suffixes it most deftly contrives to characterize clearly the derivations from substantives and those from adjectives, according to their different significations (*πρᾶξις*, *πρᾶγμα*). It forms new words out of old by combinations of the latter with a facility entirely wanting to the Latin; but it abstained from abusing this facility or amusing itself like the later Sanscrit with cumulative words, in which the most various elements, incapable of ever being amalgamated into one picture or idea, are, as it were, massed together into a bundle of roots. Here, as everywhere, *môderation* and transparency are the characteristics of the Greek language."

"Above all its sister-tongues, the Greek must be regarded as a work of art, on account of the sense prevalent in it for symmetry and perfection of sounds, for transparency of form, for law and organization. If the grammar of their language were the only thing remaining to us of the Hellenes, it would serve as a full and valid testimony to the extraordinary natural gifts of this

people, which, after appropriating with creative power the material of their language, penetrated every part of it with the spirit and nowhere left a dead, inert mass behind it—of a people, which in spite of its decisive abhorrence against everything bombastic, circumstantial or obscure, understood how to accomplish an infinity of results by the simplest of means. The whole language resembles the body of an artistically trained athlete, in which every muscle, every sinew is developed into full play, where there is no trace of tumidity or of inert matter, and all is power and life.

"The Hellenes must have received this material of language while it was yet a plastic form; otherwise they could never have succeeded in expressing by means of it, as in the most ductile clay, the whole variety of their spiritual gifts, their artistic sense of form as well as that severity of abstract thought, which long before it manifested itself in the books of their philosophers, was already apparent in the grammar of their language, above all in the structure of the forms of their verbs—a system of applied logic, which will hold good in all times and to understand which, even in our day, the full power of a practised thinker is requisite (Italics ours). . . . In proportion to the perfection of the organization of his language, he who employs it is stimulated, and, as it were, obliged to contract a habit of consecutive thought, and to develop clearly his original conceptions."

Thus writes the learned historian, who surely is not speaking *pro domo*, since, when he wrote his famous work, no thought was more foreign to him than that of composing an apology of Greek.

Professor Dr. W. Goodwin, of Harvard College, in the preface of his Greek grammar, says: "The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly-cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. (Italics ours). The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments, can not afford to neglect it entirely." The objection, that these are the words of a Greek scholar in the preface of a Greek grammar, is easily refuted by the universally acknowledged axiom: "Peritis in arte credendum est."

The famous Orientalist, Professor Max Müller of Oxford, in his ninth lecture on the science of language at the Royal Institution in London, says: "The rudiments of almost everything, with the exception of religion, we, the people of Europe (we add: and

of America), the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogs of Plato, the speeches of Demosthenes, and the statues of Phidias stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils. The Greeks. opened almost every mine of thought, that has since been worked by mankind. they invented and perfected almost every style of poetry and prose, which has since been cultivated by the greatest minds of our race. they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equaled."

If these words be true—and who could prove their contrary?—if the Greeks are our masters, and we their pupils; if their language, as has been proved, surpasses even the Latin tongue, why should we now become ashamed of our first teachers and refuse to go to their school any longer, merely because they do not teach us utilitarianism, because their noble aspirations and lofty ideals do not suit the spoiled taste of our pre-eminently material age? As long as there is no urgent necessity to change our educational system, which has stood the test of centuries and formed the greatest minds of our race, let us not make perilous trials and look for better masters here and there, for, as hoary Father Homer has it:

"Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω."—II. II. 204.

This εἰς may in our question be a sound conservatism.

—J. W.

II.

Seldom have I read anything in the *Catholic Columbian* with more satisfaction, than the short column recently furnished by Father O'Boylan on the "Study of Greek." For months the *Columbian* has advocated the discontinuance of that time-honored branch of a good classical course in our colleges, and it has long been a matter of surprise that no one should raise a voice in its columns in favor of a study which has been considered fundamental by all educators for over two thousand years.

The conclusions of Father O'Boylan, though some of them might appear a little paradoxical to a superficial mind, are remarkably sound, and in full accordance with those of classical scholars of all ages and of philological science. I am inclined to except the passage wherein he mentions the religion of the Greeks. All this is the more creditable to his critical powers, from the fact that he

regrets with due candor and modesty his negligence in not following up in after-life what he had learned in his college days.

Most assuredly, if I presume to emphasize his remarks on the subject, it is only from the consciousness of a slight advantage in that respect. From the very time of my advanced school-days, I have been passionately fond of the language of Homer and Demosthenes. In spite of cares and outside work which have been none of the lightest since my ordination in Columbus thirty-three years ago, the perusal of the Greek classics has been a continued and constant solace, and I have long ago reached the point where I can read and appreciate the qualities of that most perfect of all human languages as easily as I read English or my native idiom. Moreover, with the assistance of ancient Greek, I have mastered without difficulty its natural offshoot, Romaic or Modern Greek, so that I am enabled to converse fluently with Greeks abounding at present in the United States.

I am convinced, therefore, that if we eliminate from our classical course the study of ancient Greek literature and genius, on the plea of its total uselessness, it is simply tantamount to the sapping of a monument by removing its foundations, or to the drying up of the glaciers and springs which originate our rivers and streams. In the last twenty-five hundred years the civilized world, beginning with Rome, has certainly produced wonderful works of genius in philosophy, architecture, painting, sculpture, and literature, but all of them have lacked one essential quality, originality in conception. Much as we may admire them, they are after all but copies; and in sculpture and literature very imperfect copies. During all those ages the human intellect has gone on toiling and struggling in a vain endeavor to shine without the aid of that sun which illumined Athens in the age of Pericles, and the models which that age has furnished are still beyond the reach of our much vaunted civilization.

This reflection reminds me of a trivial episode, which fully illustrates what I have stated. Some ten years ago it was my privilege to stand in front of the magnificent Gothic Temple of Cologne alongside of an English tourist who happened to be an architect by profession. After a long contemplation, my companion said: This is in truth a most wonderful monument! what a pity that it should be defective in one essential respect: it is after all only a "copy," and nothing of the kind has led up to it in Germany. It is but a counterpart, and possibly an imperfect one, of what Gothic architecture had accomplished, years before, at Amiens, Reims, and Notre-Dame in Paris.

But to speak of the Greek language alone (which is the point at issue), philology teaches us that the idiom used by Demosthenes

and the great poets and tragedians of Greece, is beyond comparison the most perfect in grammatical construction, the most expressive, and the most harmonious that ever gave expression to human thought. The more we study it, the more glaring appear the defects and imperfections of the most prominent languages used in our day, English, German, and French, of whose literature we are so proud. Without the knowledge of Greek, the etymology of thousands of words which those languages in their poverty and deficiency had to borrow from the Greek, were an impossibility. All our scientific and technical words are Greek words, without counting a multitude of others used in elegant phraseology and polite conversation. Latin itself, in its palmy days during the Augustian Era, paled before the superiority of the Greek, and whilst the Romans had no difficulty in becoming the political masters of the Greeks, they soon became their slaves as to language, arts, and literature; and for this very reason does it appear that the inspired books which form the canon of the New Testament, were all written in Greek and not in Latin, with the probable exception of the Gospel of St. Matthew and the Epistle to the Hebrews, which may have been written originally in Aramaic Hebrew.

However, it is not within my present scope to go beyond a few general remarks I will only say with the editor of the *Columbian* that in respect to the present conditions and methods under which the study of Greek is pursued in most of our colleges and seminaries, I am just as certain as he ever can be, that it is a "useless and almost ridiculous waste of time."

I have in mind a very bright and intelligent young man from this place, who studied Greek for five years in a preparatory seminary, and graduated brilliantly with the highest medal in "Greek," but who, nevertheless, as I fully ascertained, could not read the Gospels in that language without the aid of a dictionary! much less could he understand a classical author beyond the few pages that he had gone over with his professor. It is easy to conceive the proficiency of the rest of the class if the "First Medalist" found himself in that sorry predicament after five years of supposed study in Greek. With such results, who can wonder that with the generality of our classical students, the Greek course is merely looked upon as a matter of form, not at all serious, and frequently leaves no impression except that a great deal of time has been "wasted," trying to learn that which every-one considered as a mere traditional fad.

My views on this subject of teaching languages in our schools may seem very peculiar, because they are contrary to tradition; but in expressing them I am confident, nevertheless, that they are not

original. I am entirely of the opinion of the late John Stuart Mill, Rector of the University of St. Andrews in Scotland, and one of the foremost educators of his time. Referring one day to the growing discontent that so much valuable time was wasted in learning, or rather, in not learning, Latin and Greek, he laid the fault not on the natural difficulties inherent to those languages, but on the execrable system and methods which prevail, and which, after consuming one-half of the time of the student, send him out into the world, not only unable to read the easiest classic for pleasure or profit, but often imbued with a thorough disgust for all classical literature.

Why should not Latin and Greek be learned as we learn our mother-tongue, or by the latest methods of intuition, first advocated by those famous educators, Pestalozzi and Fröbel, and followed now in our common schools, and by the Berlitz Schools of Modern Language. By these late methods, the dictionary, that horrid nightmare of every student, is entirely discarded. The professor speaks from the very beginning in the language which he wishes to impart, on the natural principle that we must become acquainted from the beginning with the sounds of that tongue. The grammar is only made a concomitant. Pestalozzi has in his days laid down principles which have revolutionized our elementary schools, and has rendered easy to small children what seemed heretofore impossible. He taught that we should always proceed from the known to the unknown, and not from the unknown to the known; that the learner should in all branches be dealt with, not as a parrot, but as a human being.

This principle could be applied to ancient Greek with far better success than to Latin, for, as many people may know, Greek is by no means a dead language even in this twentieth Century. So strong and so full of wonderful vitality is this language, that it has survived all the vicissitudes of twenty-five centuries, unlike any other thing we know of. It is still spoken by millions of people in Greece and throughout the Oriental countries; and the more scholars have studied it, the more they discover that "Modern Greek" is nothing but Ancient Greek "made easy," with syntax corresponding more to our modern tongues. If it became my task to train a class of students in Greek, I would begin by teaching them how to read and speak "Modern Greek," and feel perfectly sure that by the aid of that living tongue, they would be enabled soon to read the ancient classics with ease and profit.

This is not on my part a mere illusion, as some might think, but a firm conviction founded upon actual experience. Some years ago I became acquainted with an intelligent Greek boy, fifteen years of age, who had graduated from the common schools

of Athens. He had never seen a book written in ancient Greek ; nevertheless, he could read and understand any classical author in Greek, and only experienced the same difficulties as an educated Englishman might experience in understanding the Old English of Spenser or Chaucer. I was immensely surprised at this, but it settled in my mind as a conviction that which had been a mere conjecture.

But as my purpose is neither polemics nor controversy, I must close these lines. My only object was to present an honest personal opinion on a subject which has been to me a life study and practice.

(Rev.) PH. STEYLE.

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PIUS X. ON THE REFORM OF CHURCH MUSIC.

II.—The Different Kinds of Sacred Music.

3. These qualities are to be found, in the highest degree, in the Gregorian Chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule : The more closely a composition for church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes ; and the more out of harmony it is with that supreme model, the less worthy is it of the temple.

The ancient traditional Gregorian Chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by the classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from

the liturgical and musical standpoint. The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must, therefore, be restored largely in ecclesiastic functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by the genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently, modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.

Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in the greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and therefore to the most important law of all good music. Besides the intrinsic structure, the rhythm, and what is known as the conventionalism of this style adapt themselves but badly to the requirements of true liturgical music.

III.—The Liturgical Text.

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them, either entirely or even in part, unless when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. However, it is permissible,

according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the Benedictus in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

IV.—*External Form of the Sacred Compositions.*

10. The different parts of the Mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an introit, a gradual, an antiphon, a psalm, a hymn, a Gloria in excelsis.

11. In particular the following rules are to be observed :

a. The Kyrie, Gloria, Credo, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way as that each of such pieces may form a complete composition in itself, and capable of being detached from the rest and substituted by another.

b. In the Office and Vespers it should be the rule to follow the *Caeremoniale Episcoporum*, which prescribes the Gregorian Chant for the psalmody and permits figured music for the versicles of the Gloria Patri and the hymn.

It may nevertheless, be lawful on the greater solemnities to alternate the Gregorian Chant of the choir with the so-called *falsi-bordoni* or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions ; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs or with those taken from the Gregorian Chant or based upon it.

The psalms known as *di concerto* are therefore forever excluded and prohibited.

c. In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a *Tantum ergo* in such wise that the first strophe presents a *romanza*, a *cavatina*, an *adagio* and the *Genitori* an *allegro*.

d. The antiphons of the Vespers must be as a rule rendered with the Gregorian melody proper to each. Should they, how-

ever, in some special case be sung in figured music, they must never have either the form of a concert melody or the fullness of a motett or a cantata.

[*To be concluded.*]

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MINOR TOPICS.

How the Steel Trust's "Profit-Sharing Plan" Works.—When it was announced, in the early part of 1903, that the Steel Trust had evolved a plan to have its employes take stock and let them share in the profits of the corporation, THE REVIEW (vol. x, No. 16), after outlining the proposed scheme, which was believed by some enthusiasts "to guarantee a solution of the labor question," expressed the apprehension that the employes taking stock "would come to grief" and find that the great Steel Trust was after all "a Steel Trust."

Now we read in a letter from one of the deceived employes, who grimly signs himself as "One of the White Slaves," in the N. Y. *Freeman's Journal* (No. 3680):

"A year ago they (the Steel Trust managers) offered us Steel stock, then worth \$87.50 per share, for \$82.50, and most of us jumped at the offer, as there was to be a bonus payable every January of \$5 per share for five years, in addition to the regular dividend of 7 per cent. to all who remained continuously in the employ of the corporation. Now the bottom has fallen out of the market, the stuff is worth but 57, or thereabouts, and no bonus will be paid until five years have passed. In addition, on Christmas eve, my salary of \$12 per week was lessened by a dollar, the cut to continue indefinitely, so that the poor Steel Trust may pay dividends. Every one in every plant throughout the country has had his salary cut. No wonder Schwab gives gifts."

The reference in the last sentence is to the famous steel magnate's gift of a \$120,000 church to a Catholic congregation in Pennsylvania, the acceptance of which we (vol. x, No. 48, p. 766), quoting the words of the *Catholic Telegraph* (1903, No. 48), denounced as "a stench and a scandal to Catholicity." We may well repeat the question: Will Socialism not grow all the faster if churches and clergy accept money that has been cursed by the oppression of the poor?

Free Parochial Schools.—A writer in the *Church Progress* says (No. 41) "on the authority of the late Archbishop Kain," that St. Ann's school in St. Louis is "the only absolutely free parochial school in the United States." This is a mistake. There are many others; but we are glad to learn that the experiment has been made by the pastor of St. Ann's, Rev. O. J. McDonald, and that it is proving successful. The school was begun as a free parochial school in July, 1900. With full equipment it represents to-day an expenditure of \$19,200. The revenues from the Sunday collections and the pew-rent meet the expenses of the school, and

the pastor is not compelled to resort to extraordinary means, such as euchres, fairs, or special collections. Though the number of parishioners has not increased, the regular revenues of St. Ann's have steadily grown since the free school was started. The *Church Progress*, commenting editorially on its correspondent's communication, says that the example of St. Ann's shows that the free parochial school is no longer experimental. It urges other parishes to follow the example, on the ground that making our parochial schools free is the only way to settle the vexed school question and the only certain means of keeping our children out of the evil influence of the public system.

One of the larger German parishes of St. Louis is now considering the feasibility of making its great parochial school, attended by some eight hundred pupils, free to all Catholic children. Let the good work go on.

Mixed Marriages as a Principal Cause of Catholic Defection.—Mr. Martin I. J. Griffin, commenting on a quotation in the *Catholic Citizen*, wherein it was alleged that "Pennsylvania should have and would have been Catholic if only a sufficient number of priests had been at hand," says (*American Catholic Historical Researches*, xxi, 1) that it was not a scarcity of priests but mixed marriages that caused the defection. "Of course," he adds, "faith would be livelier if priests had abounded more numerously, but had the Germans or the Irish come to America well informed in religion, defections would have been less. It is a fact clear to me that the Irish had not much knowledge of their religion. Perhaps the Germans were better informed. But from all I know I would not assign 'the scarcity of priests' as a main cause of the loss of German or Irish Catholics. Mixed marriages then and now is the chief cause." Mr. Griffin speaks with some authority, because he has devoted the better part of his busy life to researches in the history of Catholics and the Catholic Church in America, and especially in his home State of Pennsylvania.

"A Declining Spiritual Birth-Rate."—The Protestant *Churchman* finds that the proportion of infant baptisms to communicants in the Episcopalian denomination, which it represents, has fallen to the ratio of one to seventeen, and that the "spiritual birth-rate" is on the decline. "Either the children are not brought to baptism, or are not there to bring," says our contemporary; and it naturally finds the outlook discouraging in either event. The *Pilot* (No. 2), from which we have taken the quotation, comments: "To us it seems clear that a contributory cause of this decline is the lack of plain and vigorous preaching of the Commandments of God. For all of the general tendency to marry later in life, the natural and spiritual birth-rate remains high in the Church which calls the prevention of child-life murder, and counts among grievous sins even unnecessary delay in the baptism of infants. But there are Episcopalians who account the practice of the Catholic Church in these matters as unwarrantable interference in family affairs."

—Father Lambert points out in the *Freeman's Journal* (No. 3681) that the forced sale by the friars of their lands in the Philippine Islands "is little short of confiscation," because the sum of

\$7,250,000, which they received, or will receive as soon as the bonds have been floated, is only "something over one-half of the present market value of the farms which they have been virtually forced to sell." "The friars have been mulcted in the sum of about seven millions of dollars because the United States government desired to still the clamor raised by members of the Katipunan Society and of others who coveted the possessions of the friars. Does any one suppose that a similar clamor raised against a board of Protestant missionaries would have induced the Washington authorities to bring pressure to bear to make the board part with its property at a ruinous price? The last act of the United States government in the settlement of the friar question is in keeping with the spirit that has been displayed ever since American rule was established in the Philippines at the point of the bayonet. From the outset it was assumed at Washington that the friars were not entitled to the consideration accorded to other persons."

—We learn from the *Memphis Catholic Journal* (No. 34) that "the Marquise de Monstrier-Merinvillle," formerly Miss Mary Gwendolin Caldwell, "has returned to America without her husband and is now in a critical condition in her apartments at the Buckingham" in New York. "She is said to be suffering from a complication of diseases brought on by nervous derangement," "has lost her hearing and is almost totally blind." The Marquise is practically the foundress of the Catholic University of America, the establishment of which was made possible by a very liberal donation from her. The *Catholic Journal* informs its readers that when she announced to the Catholic hierarchy her intention of endowing the university, "a council was held to consider her offer" (sic !), and that later on, in recognition of her generosity, "Pope Leo XIII. bestowed upon Gwendolin Caldwell a diamond studded medal, which he struck especially for her" (sic !) "and also conferred the decoration of the order of the Rose, which distinction no other woman has ever held" (sic !). That is as pretty a mess of nonsense as we have seen for many a moon, and we wonder if there is even a mite of truth in the whole story.

—Now that the collection for the Catholic University has been taken up in nearly all the dioceses of the country, we want to say that it was not, as falsely alleged by some, "ordered by the Holy Father." The plan was evolved in this country and simply approved by His Holiness. About the time that Msgr. O'Connell got the Pope's consent, a friend of ours happened to be present at an interview, granted by a prelate very near to Pius X., to a professor of the Catholic University of Fribourg. Among other things, this prelate, a Cardinal of the Holy Roman Church, said: "True, money is an important factor; but the essential point in a university is the ability of its professors and a numerous attendance of students. In America they think they *can do anything and everything with money alone, and they accomplish nothing*, while in Fribourg your means are slender, but your professors prove themselves to be first-class scholars. The large attendance of students is the best proof of the ability of your professors."

We have every reason to believe that this expresses the true view of the Holy Father.

—The *Pilot* (Jan. 16th) glorifies as one of the “heroes of the Iroquois Theatre disaster in Chicago,” a seventeen year old girl who sacrificed her life to save that of “the younger children of the family,” whom she had “taken with her to the play.” The young lady was a pupil of St. Joseph’s Academy in Dubuque. While we do not wish to detract even a tittle from the glory of the heroism which she displayed, it occurs to us that a seventeen year old Catholic academy pupil ought to have known better than to take young children to a play of the extremely doubtful moral quality of “Mr. Bluebeard.” And what business had the “two active members of the Catholic Woman’s League” and the lady “organist of the Church of Our Lady of Sorrows,” who the *Pilot* tells us also perished in the terrible disaster,—what business had they at a show in which actresses appeared in gowns in which they were ashamed to face the people on the street when they were told to fly for their lives?

—We see from a paper by Patrick J. Haltigan, quoted in the Chicago *Western Catholic* of Jan. 16th, that Gaelic is now “taught in all the schools” of Ireland, “its study encouraged by the bishops and clergy, fostered and promoted by the Gaelic League and other patriotic organizations, pushed on by the teaching order of the Irish Christian Brothers, spoken by nearly all of the people, yea, even officially recognized recently by the British government.” We are glad of this for the reason that, as Mr. Haltigan himself says, no people can be great unless it cherishes and cultivates its native language. The Irish would never have become a tool for the denationalizing of the Catholics of non-English nationalities in this country, if they had remained true to their mother-tongue, the beautiful Gaelic idiom, which they are now nobly striving to resurrect “as the key and prophecy of a regenerated nation.”

—A correspondent in Rome writes to one of our collaborators: “You have doubtless been treated in the daily papers to the news of immense thefts in the Vatican, of the great financial distress of His Holiness, of hidden treasures in the Apostolic Palace, and a lot of other contradictory reports. There is not a word of truth in any of them. The Liberals only wish to make the Pope ridiculous. Now they say: ‘Behold, he is not in need of the Peter’s pence;’ and then: ‘Of what use is the Peter’s pence under such a careless financial administration?’ The Holy Father himself remarked the other day: ‘Poor, pitiable people who believe all these wild rumors.’”

—The question has arisen: Does the “*Motu proprio*” of Pius X. on lay action and Christian democracy, in its general principles, apply only to Italy or to all Christendom? His Excellency Msgr. Granito di Belmonte, Apostolic Nuncio in Brussels, after consulting His Holiness, has officially declared (*Courrier de Bruxelles*, No. 8) that, with the exception of the few paragraphs expressly addressed to the Catholics of Italy, the papal document is meant for the Catholics of the whole world, who are expected to guide themselves by its rules in their social action.

—We have the following information from a member of the

"nobile anticamera pontificia" at Rome: "We all love Pius X. for his gentleness, but also for his firm character. He is no 'compromise pope.' Cardinal Merry del Val said to me the other day: 'I see absolutely no reason why the papers should assume that Pius X. takes a different position with regard to the Italian government and Liberalism, than his predecessor. He has neither said nor done anything which might justify such a supposition.'"

—The reverend editor of the *Western Watchman* (No. 10) assures us that he reads THE REVIEW "every week," and thereby hopes to hew close to the line of orthodoxy. That is well enough; but we would warn the public that we shall not consider ourselves responsible for Father Phelan's future lapses from orthodoxy, though we are quite sure they will be fewer if he makes the contents of each week's REVIEW the subject of his prayerful meditations.

—The *Catholic Review of Pedagogy*, established in Chicago a year ago, has changed its name and scope and become the *Catholic Review of Reviews*. Father Thomas E. Judge remains editor-in-chief. We fear this is a mistake. As a review of pedagogy this magazine filled a real want, and filled it admirably. As a review of reviews it enters a wide and uncertain field on which we apprehend it will not succeed.

—The Benzigers have succeeded in getting from the Supreme Court of the United States a unanimous decision, under which statues and stations of the cross can be again imported free of duty for the use of churches, convents, and other religious institutions. The litigation extended over a period of five years, during which all statues and stations had to pay duty.

—We are pleased to see the N. Y. *Freeman's Journal* "acknowledge with thanks" our recent correction (vol. x, p. 783) of the blunder into which it fell in regard to the death of Msgr. Schröder. The *Freeman* refers to us as "our valued and esteemed contemporary," wherefrom we gather that its learned editor reads THE REVIEW often, though he quotes it but rarely.

—The *New World* calls attention to the fact that Congress has not yet accepted the statue of Father Marquette, presented to it by the State of Wisconsin. "Let the present Congress" (it was the last that refused the statue) "learn that the Catholics of America earnestly desire the formal acceptance of the statue of Père Marquette." (No. 21).

—Rev. A. J. Brown, D. D., publishes 'The New Era in the Philippines' (Fleming H. Revell Co.) It is a Protestant missionary pamphlet, of which the critic of the *Nation* says that, "taken as a whole," it "is only another illustration of the inconsequent way in which so many Americans are just now rushing into type."

—We have to thank a number of our esteemed contemporaries for their kindly congratulations upon the eleventh birthday of THE REVIEW. We shall try to render ourselves worthy of their confidence and good will.

